21:15

THE WORLD RACE PROBLEM *and* WORLD PEACE

By

GEORGE LUTHER CADY

THE HAYSTACK MONUMENT
Williamstown, Mass.

The American Missionary Association
287 Fourth Avenue, New York City

"THE WORLD RACE PROBLEM AND WORLD PEACE"

George Luther Cady

[*Delivered at the one hundred and sixteenth anniversary of the Haystack meeting, Williamstown, Mass., May 20, 1924*]

WHEN reading history, who has not been set to wondering at the inability of each generation to comprehend the meaning in the events of its own day? No less will our children's children wonder at the callous indifference with which we stood amid the events of our time without comprehending their meaning or their end. During the past ten years events have been so cataclysmic, one tragedy has so taken hold of the heel of another, the tumults and shoutings of the nations have been so bewildering, the marchings of armies, the running hither and yon of diplomats, the futility of kings and governors, the confused and confusing merry-go-round of congresses, have so caught and held our attention that they have rendered us insensible to the deeper meanings of history. But when the tumult and shouting shall have died, historians will discover that we of 1924 have stood at a point of accelerated evolution in human advance, a period when all things are fast becoming new. We are watching the birth pangs of rising races which are in open revolt against things as they have been with a vision of things that ought to be. Light has penetrated the darkest places, stirring the peoples who have been forgotten and disinherited, shaking the seats of races mighty in their special privilege. The ruling and superior white races have been summoned into court to render an accounting of their trusteeship, to prove their right to have the abundance of the sea turned unto them and the wealth of the nations come unto them and to show why the isles should wait for them and the ships of Tarshish should bring their sons from far, their silver and gold with them!

This revolt, blindly smouldering for many decades, at last stands in the open and has become articulate with questions which must be answered if world peace is to be secure. It is an open revolt against that pseudo scientific attempt to bolster up the ruling race and forever fix the status of the exploited races by a deterministic heredity which declares that as the father so the son without end; as the generations of races in the past, so must be the generations of the races in the future; that a race is shot like an arrow from its bow with no power of turning or change.

It is an open revolt against that marked, intellectual and spiritual determinism of the tape line which thinks to establish by the cephalic index the limitations of those deeper evolutionary processes of the spirit, which puts definite limits upon the soul of man, as Dr. Speer states it, according to the multiples of the "pituitary glands." It is an open revolt against the assumption that variation means incapacity or that backwardness spells inferiority or that ability to reflect light from the body means ability to reflect light from the soul, in face of the fact that the differences between individuals of the same race or color is greater than the differences which lie between different types or groups. It is a revolt against that interpretation of civilization which affirms that physical power means perforce spiritual superiority or that material grandeur connotes moral progress. It is an open revolt against that betrayal of human rights whereby men and races are treated as things and not as persons, and against the doctrine that any one race has an inherent right to exploit any other race, calling it inferior to ease its own conscience in the robbery.

Five hundred million yellow peoples, 450,000,000 brown peoples and 150,000,000 black peoples now challenge the right of one-third of the world's people to own or rule ten-elevenths of the world's surface.

This revolt has become vocal in the words of Count Okuma, "All men are born equal. The Asiatics have the same right to be called men as the Europeans themselves. It is therefore unreasonable that the latter should have any right to predominate over the former."

How shall we face this revolt? The historical ways are well marked—no one needs to miss them and most of us do not go far astray! There is the old Assyrian way—the way of the sword. We can unsheath it and through blood establish our right to rule and own the earth but they that take the sword will perish by the sword and in some future age some archeologist will uncover the ruins of our Nordic cities and wonder that with so much knowledge of history we should have chosen the age-old path and become one with Ninevah and Tyre. Or we can take the Roman and Greek way of arrogance and pride and shrug our shoulders at these mutterings of wrath against which culture, wealth and intellectualism are of no avail. Or you can join hands with the Senator of Massachusetts, or of Missouri, or of Iowa or of California, surely a noble quartette, and in splendid isolation feed on the fat of your own land, eat the superabundant fruit of your own tillage, bask in the light of your own liberties (which you never earned) and with a magnificent gesture call up Washington from his Mt. Vernon resting place and talk grandly about "no entangling alliances."

But isolation has become impossible. God has taken the ends of the earth and put them all in one room. The cable, the wireless, the radio, the aeroplane, the submarine, the germ theory, of all of which George Washington never dreamed, have brought far off Cathay, Zambezi, Constantinople, Berlin, London and Paris and made them morning callers at our breakfast table. America is in the world; America is a part of the world; America cannot get out of the world. If Europe or Asia sink, America will get more than her feet wet. The destiny of every race—yellow, brown, black or white has become the deepest concern of every American.

If isolation has become impossible, and in a world growing smaller and smaller, if we are forced to rub shoulders with other people, surely we cannot hope to keep the world peace if we are to mingle on our own terms of race prejudice and race pride. It is time we took stock with our own souls and realized that if there has ever been a people more arrogant in the past, there is surely none at the present which so struts and swaggers in the presence of other races. There is no hotel in the world where a brown man would be refused its comfort, unless he wore his turban, except in America. There is no hotel in the world (with perhaps the rare exception of South Africa), where Booker Washington or Major Moton, educators and statesmen the peers of any, or Prof. George Carver, world-renowned scientist as he is, would be turned from its doors into the street, except in America. There is no country in the world that has Jim-Crowed its schools, its theatres, its playgrounds, its public conveyances, and above all Jim-Crowed its courts of justice, except America. And now, the late and unlamented Congress has added to its already well-earned crown of contempt an inexcusable insult to a proud and free people bound to us by every tie of gratitude for a half century of friendship and enlightenment.

That way leads inevitably to war. In the Washington conference on disarmament, Mr. Hughes, with his usual high-minded statesmanship, startled the world by his proposal to scrap the armies and navies of the world—America leading the way. But there was one sentence uttered which was vastly more significant for world peace. I think it was Lord Balfour who said, "What we need is moral disarmament." We may scrap all our ships and guns but if we keep our souls bristling with race prejudice, race arrogance, race hatred and race pride, these will build new navies and new armies in a day. Prof. Ellwood in his "Reconstruction of Religion" has said, "We would seem to be in need of good will more than intelligence. . . . When one contemplates the strife, the hatred of our present world, one might be pardoned if he claimed that the world needs good will more than science or art, yes, even more than food or shelter."

Is it too much to claim that this is just what Christianity came to promote, whatever Christendom may have stood for? There can be no doubt that Christ came to unify mankind, to break down barriers, to establish as first that which we all hold in common and relegate to second place the things wherein we differ, to bind the world together by the bonds of brotherly love. For Him there were

no colors, or races, or classes, but just men and women and children—all God's children. Thus the early church stood bearing its witness in a world chaotic with the clash of races and classes. Wherever the early church father went, he invited all to gather about the communion table in perfect equality. Philemon stretching his hands across the Table of our Lord on the one side and Onesimus his slave on the other is the eternal symbol of the early church. Whenever Christianity has been Christian it has been blind to every difference but that between right and wrong. This was the blessed evangel of every missionary who faced the unknown terrors of unknown seas and lands and people.

And this was the passion of these boys who gathered here on that memorable day when with a vision far beyond their day and an instinct far beyond their own vision, they thought in terms not of America and Americans but of the world of Christ—and all mankind as children of a common God. For them there could be no "splendid isolation" and detachment from the passions and strugglings of men—every struggle was the common heritage and task of every man. Nothing that concerned the welfare of mankind was alien to them. Consciously they were dedicating themselves to saving the souls of individual men but unconsciously they were inaugurating a movement to save the very world itself. They were the true world pioneers going before even the dreams of men bringing to it the only basis of world peace—brotherhood. They realized as their Master had before them that civilization, culture, education, the Gospel itself was not a gift to be hoarded but a trust to be expended. They incarnated that strange paradox of Jesus that the only superiority, the only royalty, the only way to rule, is to serve—that for a race as for an individual, only he is Master who serves and he is greatest who serves most.

In the Great Assize, America will be great or small in proportion as she wraps herself in herself or as in largeness of love she gives her best and shares her blessings with all mankind. We need a hundred such evangels and prophets of good will where now we have one—to stand in Japan and bear a renewed witness to the reality of the brotherhood of Christ over against its base betrayal by a Christless Congress. We need a hundred missionaries in the south to bear renewed witness for Christ to a struggling people over against the Ku Klux Klan with its cross flaming with hatred where once it flamed only with infinite love.

It needs no alarmist to say that tomorrow we choose brotherhood or war. The price of one battleship invested in men like these would do more to guarantee world peace than all the 5-5-3 navy programs of the nations and all their navies and armies combined. And the Christ whom these men proclaim and who still stands outside untried, can make a way straight for the world to walk in. I sat around a table in Atlanta, Georgia, with a group of southerners. A southern professor, son, grandson and great grandson of slaveholders said, "Some of us down south have determined to live the Gospel of Christ or scrap it. If the Gospel cannot get us over this color line, then it is of no value anywhere else and we must go out and look for a religion that will." Yes—the Gospel of Christ can save civilization from self-extermination and chaos. The world is waiting for that Gospel as never before, not to save the individual only as of old, but to save society and the world itself. The movement inaugurated on this sacred spot will not have been accomplished until war and hatred shall be no more and men learn to live together as brothers in Christ.

Copies of this leaflet may be secured from

The American Missionary Association

287 Fourth Avenue
New York City

14 Beacon Street
Boston, Mass

19 So. La Salle Street
Chicago, Ill.

423 Phelan Building
San Francisco, Cal.

154½ Auburn Avenue
Atlanta, Ga.